give sentence in his own case, such a procedure as this, (I believe) is not to be instanc'd (the *Quakers* excepted) among any sort of men either Christian, or Heathen.

However, since it is so, That *Will. Pen* (in his great wisdom) hath published such a judgement in print, whereby all men may be acquainted, what Justice there is amongst the governing *Quakers*, It will be requisite, (and I presume *Will. Pen* hath not reason to be offended, it being his own method,) for this once, that a fool be answer'd, according to his folly.

The *Quakers* appeald to the *Baptists*, against *Tho. Hicks*, I would ask the *Quakers* (*for so* Will. Pen *hath taught me*) whether they own their Authority? if they doe, The Appeal is something, If not, They have Appealed idly and unjustly, But since they have seem'd to Appeal to them, And supposed them to have a right to deal with *Tho. Hicks*, Tis apparent, That they own their Authority so far as concerns a Judgement, between *Will. Pen*, & *Tho. Hicks*, for *Paul* therefore *Appeal'd* to *Cæsar*, Because of his ability, both to know his case, & do him right: therefore in the case of the Quakers Appeal, The Light, and the Baptists, are thereby judged able, and the Quakers to be concluded by their Judgment; which (*I may safely say, though not deputed by them to pronounce it*) is this, That *Will. Pen*, the Authour *of Reas. against Rayl.* Then *of Counterfeit Christian Detected*: is a busie body, cavelling, conceited, proud, wrathful, equivocating, slandering, yet cowardly man, that loves Debate, which is both unable to maintain what he begins, and afraid to own it, when he hath done.

If against this it be objected, (*as indeed it is by* Will. Pen, *in his naked truth*) That their Appeal did not intend such a power of Judging in the Baptists, *That they should Try whether* Tho. Hicks *was Guilty. But for Judgment against Him*, And not that the Quakers would be concluded by the Baptists judgment *Right or wrong*. Let all men take notice, of the unrighteousnesse of the Quakers; who would have a man condemn'd, without being Tryed, But is it the part of a just judge to passe sentence upon a man, meerly upon an Accusation, without a legal Tryall? certainly had I been Arraign'd in the Quakers court, especially at such a time when *Will. Pen*, had presided; my Head should not have gone down to the grave in peace, But if this be the method of proceedings (as in all probability it is) amongst the Governing Quakers, I do earnestly pray, from such a Government, and Governours, Good Lord Deliver me. *Thomas Hicks.*

THE END.

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THE END.

QUAKERISM

[illegible]ly, but Impartially Considered, in a Letter to a Friend.

WITH

A short Dissuasive from the Impiety, Atheism, and POPERY of our AGE, in another Letter.

With an Appendix.

LONDON,

[illegible]inted in the Year 1674.

133(15)

TO THE READER.

Reader,

I Have had the Happiness of these Papers Company some years; they have lain by me in this defensive posture, thou now findest them, a long time, and I assure thee they have demeaned themselves very quietly, though Men of War, without offending any, as I hope they will still, since they first Quartered with me, there have been many Insurrections, many a Battle fought, many a Line drawn, and many a Trench closely Besieged: These Controversies of Infant Baptism and Quakerism have of late been hotly bandied to and again. I have, after several attempts made by my self and others, proved vain and ineffectual

fectual through the Authors modest loathness to appear in Print; I have (I say) at length prevailed with the Author to Commission them to go out into the Camp, and contribute all they can towards the Peace and quiet of Religion, I have extorted leave of him to press them to the publick Service, and yet I hope they will deman themselves as victoriously as other Volunteers that have gone out to stay. This is all I thought good to Advertise thee; and so I leave thee to the Authors pre[illegible]ous Advice.

TO THE READER.

Unprejudiced, and Impartial Reader,

FOR so these papers suppose thee, if they mistake, I am sorry for it; if thou art not Impartial, I wish thou wert so; if not unprejudiced and unpre-engaged, may they make [illegible] so; if thou art not either pro or con, here [illegible] treatment for thee (at least, not in the [illegible] dispute) if thou comest with a pious indifferency to possess thy self of Truth and verity, [illegible] and welcome; go on, and prosper.

The design of these prefatory Lines is not to [illegible] thy Acceptance, or suborn thy suffrage, [illegible] to bribe thy vote, nor yet to fore-stall thy [illegible]gument; for this would be very unlike the [illegible]ness of the dispute they usher in, which is, [illegible] to beg, but by strength of reason command [illegible] assent, not to desire the favour, but by dint [illegible] Argument to require the Justice of thee to

believe the Truths defended, and dis-believe the Errors confuted, it is hoped both are modestly enough done. I request of thee onely to be calm, sedate, and impartial, and be what thou wilt else.

It is not unnecessary (I think) to let thee know, that these were real, not feigned Letters, thou art not the first they were sent to, nor the Friend meant in the Title page, though now at the second hand thou art, and I hope they will give thee no cause to be otherwise, so that thou maist be assured the reason of the Title is no any emulation of the Fashion of writing (even controversies that hath of late so much obtained) A Letter to a Friend of 700. pages sometimes, which me thinks, should be added to the Title, that the Friend might know how long the Letter would keep him from business, and matters of concernment, without the trouble of turning to the end of the Book before he hath scarce fixed his eye upon the beginning. Know also that both Letters were writ so long ago as 1668. but of them without the least intent or purpose of publication. That the first was writ in a sheet of paper, which you must be remembred for the understanding of an Expression in the close of it. That in the close of the last Letter, the Roman Innovations are intended, and how much reason there hath been since the Year 666. to fear the

corrupting of the Truth, and the defacing of the Religion of England *by Popish contrivances, I need not tell thee, therefore if thou takest the sense, meaning, or design to be that the Church hath not the power to regulate necessary Circumstances (not expressed in Scripture) in the Worship of God, thou dost mistake. And lastly, take notice, that brevity was studied in both Letters, and therefore thou canst not expect as much here on the Subjects treated of, as thou maist in larger volumes, yet I think I may say thou wilt find more in a little here than thou canst any where else, so much brevity, reason, and distinctness couched together (if I mistake not) thou wilt miss in many other books; thus much I hope I may say without any arrogance or immodesty.*

To the Reader.

Baptism.

ERRATA.

Reader,

THou maist well wonder to see so many Errata's in so few Leaves, and so large a Catalogue of Errors in so little a Book: nor are here all, some are omitted because they will not much disturb the sense, others because they will not easily escape thy notice. Share the fault between the Authors Absence, and the Printers Negligence, and then Correct before thou Readest.

Preface 1. line 11. r. *Truth*. 2. preface l. 11. r. *Prefatory*. The Book. p. 2. l. 24. for *that* r. *not*. p. 4. l. 10. r. *Acts* 8. 36. l. 21. r. *is*, not *God*. p. 6. l. 9. r. *sure*. l. 10. r. *not*. p. 10. l. 1. for *now*, r. *when*. l. 11. between *they*, and *are*, r. *that*. p. 11. l. 10. after *Baptism*, r. *to come*, [illegible] *sprinkling used in the Law which signified the* [illegible] *that Baptism doth*. p. 16. l. 3. for *and*, r. *the* l. 10. for *and*, r. *I*. l. 16. r. *wemalous* l. 25. r. *Devil*. p. 18. l. 2. *to them*, add *Isa*. 8. 20. l. 13. for *of it*, r. *in*. p. 19. dele *of*. l. 22. dele. *not*. p. 20. l. 25. r. *those*. p. 22 *l*. 17. for *of it*, r. *not*. l. 23. r. *Evasion*. p. 23. l. 11. r. *towns*. p. 24 l. 15. r. *idioms*. p. 26. l. 16. after *only*, add *every*. p. 29. l. 17. r. *willingly*. p. 32. l. 10. add to *which*, *when*. p. 33. l. 13. r. *ever*. p. 42. l. 18. r. *Ratiocinoso's*. p. 43. l. 6. r. *Witnesses*. l. 7. r. *we*. p. 46. l. 7, and 10. r. *Master*, not *Minister*. l. 8. r. *are generally*, not *and generally*.

BAPTISM, INFANT-BAPTISM, AND QUAKERISM CONSIDERED.

Dear Cosin,

Hese Lines, &c. — The Question is, *Whether Infants are the Subjects of Baptism?* Or, *Whether Infants may be baptized? Answ.* I affirm it, & shall lay down my mind in these following positions concerning Baptism.

1. Baptism is an Ordinance, a Command that claims every Christians Obedience while he is on this side the end of the world: One known proof (to prevent tediousness) shall

shall serve my turn, *Acts* 20. 19. *Teach* or *Disciple all Nations, Baptizing*, &c. A plain proof that Christ would have all Nations who pretend to be his Disciples, to be baptized; and if this be a Commandment of Christ, surely they that have any love for him should keep this as well as other commandments, *John* 14. 15. Is it not then a dangerous aspersion upon the wisdom of Christ to call it a Carnal Ordinance? Is it not extremely hazardous to load the Institutions of Christ with Carnal, outward, unprofitable, and the like ignominious terms? And is it not as much so to neglect them, and take our selves to be unconcerned in his Commands, when yet we profess to love him? Surely those persons that so usually so easily neglect this Command under the Notion of an unprofitable one, would have much more done so, were they in our Father *Adam*'s stead, with the prohibition of eating of the Tree of Knowledge, and look upon it as a very inconsiderable, and insignificant Command; and may we that fear they will by the neglect of this Command forfeit all happiness, and cast themselves (and every one else, if they can prevail with them) into equal, into greater misery than *Adam* did us by his Fall? To for-

bear

doing our Blessed Saviours Commands
we know why, and wherefore, and what
son he had to command them, is pride,
presumption too great for a Christian to
guilty of. To fix bounds to the Com-
mands of Christ, when himself doth not so;
say they reached no further than the end
that dispensation, when he himself says
to the end of the World: Or that it was to
be of force no longer than till Christ came
in his Spirit, when sure the Christians in
those times had his Spirit; nay, when the
Apostles had no sooner received the Spirit in
an extraordinary manner. but the first thing
they preached, was, *Repent, and be Baptized*, Acts 2. 38. And when all along after
we find them executing this Command, and
mentioning it in their Epistles, *Eph.* 4. 5.
&c. To say that we find God binding the
phrases of (for ever) to the end of the
World, and the like in the Old Testament to
a certain period of time, therefore Man may
do it now, are all Argumentations as wild
and Extravagant as they are proud and im-
pudent; and certainly, Men that Argue at
this rate are arrived to the highest pitch of
pride, and Arrogance. I wonder these men
do not blot out Teaching as well as Baptiz-
ing when they go together in the same com-
mand. *Teach all*, &c. 2. Bap-

2. Baptiſm is a priviledge: It is a Co
mand, therefore Chriſtians muſt Obey
It is a priviledge, and ſo they have a rig
to it, and ſhould bleſs God for it: t
which doth diſtinguiſh between Believe
and Unbelievers is a priviledge, but Ba
tiſm doth ſo: No Indians, no Heathens
nay, no Children but them of Believi
Parents may be Baptized; that it is a p
viledge, is plain, from *Acts* 36. 37.

3. Baptiſm confers not Grace, of it ſe
it doth not, nor doth God give Grace
part of the Nature of Baptiſm, for ma
have Grace before they are Baptized, a
yet are really Baptized after Converſio
therefore it is a groſs miſtake, that Infa
are Baptized, becauſe Baptiſm makes the
Holy or Gracious, but they are ſo, becau
God Commands they ſhould be; and be
cauſe they have a Covenant, Holineſs be fo
hand, and ſo have a right to God, 1 *Co*
7. 14.

4. Baptiſm is what Circumciſion was
Circumciſion was an outward ſign of inviſi
ble Grace, ſo is Baptiſm. The Apoſt
makes Circumciſion and Baptiſm to ſhadow
out the ſame thing, *Col.* 2. 11, 12.

5. Circumciſion was a ſign or Seal of the
Covenant, *Gen.* 17. 11. *Rom.* 4. 11.

6. Baptism is the same, it is a sign of the Covenant, for that which signifies the grace of the Covenant must needs be a sign of it: but Baptism doth so, *Col.* 2. 12. If it be come in the room of Circumcision, and that was a sign of the Covenant, then Baptism must needs be so; if Circumcision was a priviledge, and Believers under the Gospel have more priviledges than they before it, then either Circumcision is yet to be practised (as it must be, being the Command of God hath never been repealed, and it was given before the date of the Ceremonial Law, if nothing is done in it's stead) I say, Believers are yet to be Circumcised, or it was no priviledge, or we under the Gospel want a great priviledge, which they before it enjoyed, or Baptism must be come in it's room; and so we enjoy the priviledge of a Seal of the Covenant in Baptism. If the Covenant was a priviledge, the Sign of it must be so too; now, if Circumcision was a priviledge, and Infants were Circumcised notwithstanding their Actual unbelief, and Baptism be come in it's room, then Infants may be baptized, though they do not Actually believe; or Believers since the coming of Christ are still bound to Circumcision, and have less privileges than they before.

7. Being

7. Being in Covenant is the proper
son of, and a sufficient reason for Bapt
Baptism is a sign of the Covenant, and
that have a right to the thing signified, w
is the greater, have to the sign, which i
less, but they that are in Covenant ha
right to the thing signified; either bei
Covenant is the proper reason of Bapti
or there is no such reason for the adm
string it: what true Faith, for we can n
be sure where that is, and if it be not
Faith, I am sure it cannot be the profes
of it.

8. The Infants of Believers are in
venant. If they were so in the Old Te
ment, that they should not be so in the N
is very strange; that they were in the O
is plain, from *Gen.* 17. 10, 11, 12. that
are so in the New, is as plain, from *Ac*
39. The promise is to you and your C
dren. It is indeed usually objected, th
is to them, when they come to believe,
as it is to them when they believe upo
former account the promise is to you;
that if this Exposition be true, the l
part (and to your Children) must sig
just nothing at all; and what encour
ment could it be, to tell them, the pro
was to their Children, when they belie
whe it was so to every body else. 9.

9. The Infants of Believers may be baptized; if the former positions be true, this cannot be denyed, therefore I will not insist upon it, nor shall I enlarge into other reasons, it would be too tedious; but surely if Children be Holy or Saints, 1 *Cor.* 7. 14. (the word being in the Original the same with that 1 *Cor.* 1. 2. & 6. 2.) If Christ did bless them, *Mat.* 19. 15. unless we take his blessing to be no more than that insignificant Ceremony that Old people use to their Children or God Sons, if he would have them come to him, as in the 140. If they be a part of all Nations, and Christ commands to *Disciple all Nations*, Mat. 28. 19. and if they may be saved, as who so uncharitable to think otherwise? I say, if these things be true, then surely they may be, they must be baptized; and they may be, they must be reprov'd that forbid them Baptism, *Mat.* 19. 14. And now I shall lay down a few positions, which (I hope) shall prevent and anticipate the usual Objections, and they are these.

1. That Infants not being expressed in Scripture, Commands or Examples is not a sufficient Argument, to exclude them from Baptism, for by that reason Women should not receive the Lords Supper, nor Merchants

or

or Mercers be Baptized, because we nev
read in Scripture any such Commands
Examples; nay, more, Men and Wom
should not be Baptized, because we fi
not expresly that Men and Women in co
tradistinction to Children, were Baptize
for the word (Men and Women) whe
ever used to that purpose, signifies in t
Original (Man kind and Women-kind
but Infants are so, therefore they may as w
as others be Baptized.

2. That Christ's Commanding, Teachi
or Repentance, and Baptizing to go to
ther, compared with Infants inability to
former is not a good conclusion against
fant-baptism.

1. Because that would equally have
cluded Infants from Circumcision under
Old Testament, because God says to A
ham, when he commanded Circumcisi
Walk before me, and be perfect, Gen. 17
as a Condition of the Covenant on his
therefore Infants who could not do
things should not be Circumcised, and
we find they were; therefore,

2. When Christ says, *Teach all Na*
Baptizing them he means, Teach them
are capable of being taught, and Bap
them that are capable of Baptism; a

[illegible] valid reason to prove that none were [illegible] but they that were first taught and [illegible], because Teaching and Repent[illegible] is before Baptizing in Scripture, [illegible] valid a reason that some were Bapti[illegible] before they were Taught or Repented, [illegible] Baptizing is set before Repenting [illegible] Teaching; its said, (*John* Baptized in [illegible] Wilderness, and Preached the Baptism [illegible] Repentance) first Baptized, then Preach[illegible] *Mark* 1. 4. but,

[illegible] Infants are capable of Repenting (*i.e.* [illegible] Original sin) and believing, [illegible] none [illegible] are saved, for without Faith and [illegible] there is no salvation; but [illegible] have a spark either of Grace, [illegible] or Charity, will venture to think [illegible] Infants are damn'd.

[illegible] often mention of Mans being bap[illegible] of their Repentance concludes not [illegible] Baptism unlawful, because when the [illegible] Christianity were Preached, and [illegible] of Baptism first given, it found [illegible] any, all Unbelievers most Heathens, [illegible] they were born; now, Heathens were [illegible] baptized, because there was no [illegible] believe them in Covenant, there[illegible] Repentance was necessary as the only [illegible] of their being in Covenant, and

they being in Covenant; now Men must [illegible] be [illegible] when Men, for [illegible] should [illegible] be born again, that they might [illegible] Infants, the case stat then as it would [illegible] in our days should go and Pre[illegible] to the [illegible], their Conversion must nec[illegible]sarily precede their Baptism; and be[illegible] Converted (their Conversion being an [illegible]fallible token of their being in Cove[illegible] they must as necessarily be baptized; [illegible] yet this hinders not but that they are in Co[illegible]venant before their Conversion (as Infa[illegible] are) may be baptized. Nor

2. Doth Infants appearing, when [illegible] come to Age, to be [illegible], [illegible] they may not be [illegible] for [illegible] in Covenant, though [illegible] may reach their hearts afterwards [illegible] this would Argue against Circumcision [illegible] cause many of the [illegible] Apostates; and do not many [illegible] tized in Man's estate prove [illegible] not our Times given us too many [illegible] ces of it?

The next thing I shall [illegible] shall be to [illegible] down two or three [illegible] about the [illegible] ner of Baptism; whether by [illegible] sprinkling; and,

1. It is more than probable, that [illegible]

[illegible] the manner, because it is [illegible] of Gospel times that Christ shall ([illegible] many Nations) Isa. 52. 15. which [illegible] not that Christ in Gospel times should bring many Nations into his Church, and in [illegible] and entring them into his Church, [illegible] Seal or Sign of their being in Covenant, [illegible] them by Baptism: I say, if this be [illegible] the meaning of it, or if it be metaphorical, whence but from Baptism the Metaphor should be borrowed, I cannot Imagine.

[illegible] The Apostle *Paul* (who knew what [illegible] was well enough) calls sprinkling [illegible] which proves nothing more [illegible] that in his time the way of [illegible] by sprinkling, that he [illegible] in 1 Cor. 10. 2. they were all [illegible] in the Cloud, that is, some dewy [illegible] fell from the Cloud upon them; for [illegible] were dipped, or plunged in the [illegible] absurd.

[illegible] the Earthest, it is indifferent whether it be by dipping, or sprinkling, because [illegible] *Nati-* [illegible] and the [illegible] washing; [illegible] any thing [illegible] on Infants when they are bap-

 tized

[illegible] by sprinkling; nor is it any where [illegible] for plunging or dipping in the water; but

4. If Infants may be baptized, it is [illegible] indifferent, whether by sprinkling or dipping, for God rathers Mercy than Sacrifice, and it were a sin to hazard the Life of Children by dipping, when they may be baptized by sprinkling; as they may; if it be indifferent, whether it be done by dipping or sprinkling.

5. Those Expressions in Scripture, [illegible] (there was much water) and that of [illegible] ing down into the water) conclude [illegible] but that water was scarce in [illegible] Countries, and a little water was [illegible] called much; and that the River [illegible] steep place, or at the bottom of an Hill, [illegible] so they were fain to go down to it.

6. Circumcision was the cutting off [illegible] fore-skin of one part of the Body [illegible] trope for the whole) which yet [illegible] Spiritual Circumcision of the whole [illegible] *Deut.* 3. 6. *God will Circumcise thy H[illegible]* that is, thy Soul, [illegible] 4. [illegible] *and take away the fore-skins of your [illegible]* that is, the Original [illegible] and [illegible] your Souls to sin. Now, if Baptism [illegible] Circumcision, then this may also be of [illegible]

part for the whole, to denote the washing of the whole Soul from the power and guilt of sin, and what part of the Body is more fitting than our Faces, which distinguish us from all other Creatures; and so where chiefly the Image of God lies, the Face which is the Porch of the Souls Palace, the Head where she sits and keeps Court; and thus I have done with this point. I have not, I dare not be in the least invective against the People that hold the adverse Opinion, because I have a high esteem for most of them; I have all this while only spoken of the thing, not of the Persons that deny what I here defend, or defend what I deny; only I wish they would not hold that Opinion, or having held it, would do so no longer if any gives them Reason and Scripture to the contrary; but these few Lines I have hastily written only for your own perusal, though such success as the satisfying of you is beyond my hopes.

The next Question which you and I Discoursed about, was concerning the *Quakers*, Persons that pretend to a greater Light, a higher perfection than the inspired Saints, whom God made use of to manifest his will, but in spight of Scripture, which says, (*other*

[illegible] can no man lay than that is laid [illegible] Christ Jesus, 1 Cor. 3. 11.) lay the [illegible] of their Faith (if they have any) on a Light within, a Comet instead of that Star that came out of Jacob, Num. 24. 17. Jesus Christ. A Light that is kindled (I fear) by Hell-fire, prepared for Satan and his Accomplices that sometimes transform themselves into Angels of Light, Persons that labour to destroy all the Fundamentals of Christian Religion, of whose Arrogance and Pride their rejecting Sacred Writ is not the least Argument; and therefore if I be a little severe and Satyrical against them you must pardon me.

The first thing to be considered, is the Light within; the Question then is, *Whether there be a Light in every man, which if he follow will lead him to Salvation?* That is, whether a Natural Man may be saved, for that which is in every Man is Natural to [illegible] therefore if this Light be in every Man, goes to the making up of a Natural man; so that the Question is, *Whether a Natural man may be saved?* I deny it; [illegible]

1. He that knows not the things of God cannot be saved, but the Natural man knows [illegible] the things of God [illegible] man [illegible] to believe [illegible] which he [illegible]

[illegible] *[illegible] can any be saved without believing [illegible]* [illegible] *being Jesus Christ*, therefore the [illegible] [illegible] that can none of the [illegible] [illegible] be saved.

[illegible] 4. All men dead in sins and trespasses and [illegible] the state of Nature cannot, notwithstanding any Light they have, be saved; for what [illegible] hath any dead man? and what can be [illegible] that hath no Life? what good Action [illegible] be Act, that hath no Principle to Act it [illegible]? Now, following a good Light is a [illegible] Action, and a man dead in trespasses, [illegible] hath no good Principle to Act from, for [illegible] that hath a principle of Life is not dead in [illegible], and trespasses, but he that hath a [illegible] within, that will, if followed, lead [illegible] to Salvation, hath a principle of Life. [illegible] they that are in the state of Nature, [illegible] unregenerate, for they that are not born [illegible] are unregenerate, and they that are [illegible], cannot see God, *John* 3. 3. And they [illegible] are in the state of Nature are not born [illegible]; for they that are but once born, are [illegible] born again, but they that are in the state [illegible] Nature are but once born, and that of [illegible] Sinh, *John* 3. 6. [illegible] men are [illegible] in trespasses and sins, *Ephes.* 2. 1. in [illegible] of Nature, *Ephes.* 2. 3. Therefore [illegible] will

 lead

[illegible] doing those things which God in his [illegible] Commands is not, cannot be from [illegible], for that God that is infinitely perfect [illegible] not contradict himself; but the Quakers [illegible] bids us leave those Ordinances (as [illegible] Sacraments) which God hath Com[illegible] us; if therefore they will reject [illegible], and exalt their Light to be a Rule [illegible] it's stead; let them bring Miracles that [illegible] may believe them Divinely inspired [illegible] (nor indeed if they could bring [illegible] which they never have done) we [illegible] believe, that that word which [illegible] the Sacraments is not the word [illegible] God, or that God intended they should [illegible] longer than the rising of these tumu[illegible] blazing Stars; nor yet will they (I [illegible]) work a greater Miracle than they [illegible], namely, that men induced with Ra[illegible] should be so foolish, so extremely [illegible], as to desert the Word of their great [illegible], and substitute in its room their [illegible] fond, unreasonable, and unsteady con[illegible] for sure it is above the power of Na[illegible] and [illegible] must have a hand in it; but [illegible] having rescued the Word of God [illegible] still our Rule) if there be a Light in [illegible], &c. the Quakers are no men, [illegible] they have not any Light; I prove [illegible].

5. They

[illegible] was made) was from everlasting [illegible] the Creation, Prov. 8. 22. 23 [illegible] throughout the Chapter. That the Holy Ghost is God, I prove by the same Argument; He that was before the Creation, [illegible] part of God (if I may have leave [illegible] so for our better understanding his [illegible]) but the Spirit of God was before the [illegible], Gen. 1. 2, if he was not, then [illegible] was Created, and if so, then a part of [illegible] (give me leave to use the expression) [illegible] Created, and so was God partly Cre[illegible] and partly uncreated; an absurd piece [illegible] Blasphemy that would introduce a com[illegible] of such imperfection into the Nature [illegible], for then one part of God was cre[illegible] the other part, whereas nothing (no [illegible] God) but an infinite, wholly per[illegible] Creator; then also God would [illegible] Eternal wholly, but a part of [illegible] and so would not be God; and he [illegible] press his Faith to believe such [illegible] piece of Blasphemous non[illegible] so much more unintelligible than [illegible] and tremendous Mystery; any [illegible] of, must first do the greatest [illegible] to his own faculties, and [illegible] for ever, [illegible] his [illegible] Soul; what shall we think of

them

[illegible] then, I mean those foolish [illegible] [illegible] said) Devilish Quakers, that [illegible] right a matter of denying this wo[illegible] [illegible] and think themselves ver[illegible] and secure from the judgment of God, [illegible] with a mighty Pride and disdain they [illegible] to over-throw all the Principles of [illegible] but to return, if then there be three [illegible] sons, and these three are God; and [illegible] three are one, 1 *John* 5. 7. Then the[illegible] three Persons, and yet but one God. [illegible] next thing that they speak not accordi[illegible] the Word of God, is,

2. That a man may be absolutely [illegible] in this Life, that is, that he may [illegible] the commands of God without the le[illegible] for he that sins at all is therefore imp[illegible] I deny it,

1. Because if all do offend in many th[illegible] then all are not perfect in every thing [illegible] all do offend in many things, *James* [illegible] That the Apostle speaks this of all Chri[illegible] in general is so plain, that it need [illegible] however it cannot be denyed, but he [illegible] it of all the Christians in these [illegible] what a high degree of Offentation [illegible] those mens good conceits of [illegible] [illegible] them, that will dare to [illegible] Apostle the lye, or prefer themselves [illegible]

...ditions of the Saints, although
... dear Saviour himself, when
... dear Brother, and to whom
... daily Fasting gives the Instructed
... with help inough, we have no
... Christ's Mediation, Intercession,
... and if only we do search them, how
... Condition be? If the Quakers
... have whilom Pride themselves in many
... good may it do them; for my part,
... ting, and I think every good Christ
... some degree beyond them, to glor
... such mode, vain, and superstitious,
... ally hating the great Apostle for our
... sion, the Cross of Christ, and I wish they
... great Chyliasts themselves do not
... with Cerinthus, foolish imaginary
... so mysterious, or, into Everlasting
... Eternal Death.
... crimes, confess and pray for
... Absolution, but only
... pray. [illegible]
... cannot Live or Act but according
... Precept, but we know the will of
... Rom. 13. 12. therefore
... Live up to its holy Rules; and
... daily in part, is not done per-
fectly,

Tra

[illegible] of the Law, and not Trans-
[illegible] see how it [illegible]
[illegible] I shall ever, unless by their
[illegible] So that these men, for all their
[illegible] pretences, do sin (as much, shall I
[illegible] or most abundantly more than al-
[illegible] the worst of Persons out of their Num-
[illegible] which who that knows any of them
[illegible] knows not, how much more doth

[illegible] that petty tonement about Saluting,
[illegible] a one, being conferred by the
[illegible] of Scripture, than it would
[illegible] but Vanity, and [illegible] to do
[illegible] spend his time upon it. I shall [illegible]
[illegible] If we ought not only
[illegible] Friends, but others, than Sai-
[illegible] but [illegible] Dogs,
[illegible] not only our Friends,
[illegible] Nor, of [illegible]
[illegible] of Hatred [illegible]
[illegible]
[illegible] of the eleventh Commandment,
[illegible] is not of any of the rest;
[illegible] that Vanity. There is one
[illegible] folly with this, and that is,
[illegible] of (thou and you)
[illegible] they are of the same foolish
com-

wills to others should be no sin, and yet
ing (you) which is an expression of our
ughts to another should be one; if you
therefore this shall be a breach of the
ith Commaudment, but these are trifles
rthy of none, and unbecoming any but
given up to Vanity and Folly, and
Gnd to follow the Light of their own
It remains that I briefly Answer or
some Objections usually made; I
ose the latter way, because its more
dious, and therefore shall lay down
three positions concerning the Light
that may serve to prevent their Ar-
in defence of it.

Where the Scripture says, *there is a*
every man, it says no more than
grant, for we acknowledge, and
for it, that every man is en-
the Light of Reason and Conscie-
Only we think that these *Quakers*
the least Portion and that makes them
much of it, like them that Live where
half year Nights, or like a blind man
wonders what the Light is which he
very darkly, and so talks of it the
they will have Scripture to favour
man, they must shew us where it
not only that there is a Light in every

 man,

man, but that there is such a Light in every
thing, which if he follow, will save him.

2. Where Scripture says, *that Christ enlightens every man coming into the World*, Joh.
1. 9. It says not more than what we grant
for all the Mercies we have outward, as the
Light of the Sun, and inward, as the Light
of Reason, and Conscience, we acknowledge to come to us by Jesus Christ, by vertue of the Eternal Compact made between
the Father and him, that he should come to
Redeem the fallen, decayed, corrupted
and (by the Fall of *Adam*) cursed World,
and thus Christ Lightens every Man as
the Sun, Reason, and Conscience, and finally new man, and Member of the new Creation with the Light of saving Grace, it behoves them to prove by Scripture that the
Light by which Christ enlightens every man
will (if followed) lead them to Salvation,
and withal that it's any more than this, that
Christ enlightens every man that is enlightned, besides that this proves not that there
is a light in every man, but that every man
is enlightned.

3. That in *Luke* 17. 21. (*the Kingdom of God is within you*) hath nothing in it for
the *Quakers* tenement, for, what else can
is here of a light within that will bring

that follow it to Heaven? None at all; it's evident from the context, that by (the Kingdom of God) is meant the times when the Messiah should be revealed, and his Kingdom come, so that the meaning is no more than this, The Messiah is come, and he is among you, or within you, that is, within the Jewish Nation. The next thing I shall do, is to lay down some positions that may prevent some Objections about perfection; and to that end;

1. Those Proofs in Scripture that mention perfection by an Imputed Righteousness, and God's looking upon Believers as perfect, through the merits of Christ, doth not prove absolute perfection, but the contrary, because he that needs anothers Righteousness has no perfect Righteousness of his own, otherwise he would not need anothers.

2. Those Proofs that exhort to perfection prove no perfection attainable in this life, any more than those that exhort us to seek Heaven, that Heaven is attainable in this life.

3. Those Proofs that mention a Comparative Righteousness in respect of others, prove not an absolute Righteousness, for that which is Comparative only, is not absolute.

4. Those Proofs that mention a constant Trade in sin, and free Believers from that, do not therefore free them from some sin of Infirmity, and more especially that Proof, 1 *John* 3. 6. The word in the Original signifies to make a Trade of sin, and so no true Believer doth, but every Believer is sometimes over-taken with sins of weakness, and if he say he hath no sin, he hath no Truth in him, is no Believer; but if he confess his sin, he hath an Advocate with the Father: to one of these four positions you may reduce all your Proofs for Perfection, and because I am come thus low, I care not if I sum up the Paper with one word to their silent meeting, and that's more than they themselves will allow them.

That which tends not to Edification is not to be done, 1 *Cor.* 14. 26. (*Let all things be done to edifying*) and this place is the more to be noted, because it is spoken particularly of their Meetings; now, how can People can Edifie, or do one another good by coming a Company of them into the same Chamber, and not doing nor saying any thing, unless by keeping one another warm without the help of Charms or Conjuration: he must needs have more light than Ordinary that can see, and before the waiting time

the Apostles were Commanded, *Acts* 1. 4. can patronize this, they must prove that the Apostles staid in the same Chamber all the while, that they said nothing, as it's evident they did, *v.* 15. and when that is done, they must even go, all the Apostles of them, and make a silent Meeting, which shall continue as long as the Apostles did, and by that time they will be as willing to break up their Meeting as I am to have done Writing. And if that place (*be silent all Flesh*) prove any thing to this purpose, it proves more that they are never to speak at all; and if they will do this, with all my heart: we shall have less (*thowing*) and disturbing other Meetings, as was the manner of the men, however this willing prevails with me so far as to make me now silent, and rest

Your Loving Cosin.

Honoured Cosin, &c. ——

WE are tyed to Love each other b
a three-fold Cord; as we
Cosins, as we are Friends,
as we are Christians; the l
them (Christianity) is (as I take it)
most firm and insoluble tye. If it be
our profession of it be sincere, without
pocrisie, and Founded on a Princ
Grace) which will be our Comfort,
and Solace, when our Friends, our
ons, our Riches, yea, our Lives will
us. God hath been Teaching you
by Experience that Lesson which
often inculcates, *All is Vanity and Vex*
of Spirit; that we cannot chuse but have
by heart by this time. There is no so
Peace, no Tranquility, no rest, no sec
in any thing but Christ, and an Interes
him. We have known the Vanity of frie
and how their promises have dyed,
been buried with our Parents. We
also seen Riches take to themselves W
and flie away with the Love and Prom
of our Parents Friends on their backs:
as for our present dying Lives, Divine Pr
viden

vidence hath most abundantly displayed and manifested to us the vanity and frailty thereof, when our Fathers and Mothers, and almost all but our selves are gone, and have taken their last leave of this vain and miserable World; and left us to grapple with all the fiery Temptations wherewith the Devil shall assault our Souls, and all the Afflictions and Troubles that (like our shadows) shall continually follow our Bodies; what remains therefore, but that we seriously set us about that great work of eternal Concernment, examining our selves what progress we have made in our Journey to Heaven, how far we are gone towards Happiness, or whether we are gone any thing at all, how great the work we have to do is, and how short the time we have to do it in, and why should we (unless because the Devil will have it so) be backward in Catechizing our selves about these things, things that so much comport with reasonable Souls, things too that so loudly call for the greatest and exactest care; for me-thinks there is so much of Reason in Religion and Piety, and so much of it wanting in Irreligion and Luxury, that there is none at all in them that chuse the ways of sin, whatever joy or Encouragement it may vainly pro-

miſe them, before Grace and Virtue, though cloathed in Raggs, and attended with the greateſt Miſery the World can lay upon them, what pleaſure can there be in Vice? Or what delight in ſin? Is there any thing in them Conſonant to the generous Principles of Reaſon, or to thoſe more generous Principles of real Happineſs? Can there be any thing taking in Gluttony, Drunkenneſs, or Luxury, in which we are moſt experienced and perfect, we have but very fairly converted our ſelves into Beaſts that periſh, and turned our ſelves a grazing (like *Nebuchadnezzar*) with the Beaſts of the Field? A brave Commendation for a Reaſonable Soul! For indeed, if we do but obey the other half of our ſelves (our Reaſonable Souls) and yield to it's dictates, we ſhall ſoon be convinced that there is a God, for could the World, ſo glorious a Fabrick, being of a Compound Nature, make it ſelf before it was? Could each part come together without ſome Mover? Or could each part move before it was? Could it bear the teſt of the moſt curious and Critical Reaſon, and be found to be exactly Conſonant to the higheſt Reaſon, and yet be made by ſomething that had no Reaſon at all! It muſt then be either Created, or Eternal; and if it

were Eternal, it is very ſtrange that we ſhould have no Records, no Chronicles of any Perſons or their Actions before them: That the World ſhould be doing nothing from Eternity till ſix thouſand years ago is more incredible than the greateſt error in Religion; and if they did any thing, 'tis as ſtrangely, ſo that we ſhould never hear of it: And why thoſe Perſons (the *Egyptians*) that pretend to the higheſt Antiquity, do yet acknowledge a beginning; why no particular Beings (that God we ſerve excepted) did erect, or could with any ſhadow of Reaſon aſſert themſelves Eternal without making themſelves the objects of the greateſt Ridicle and Laughter? Or why no particular Nation or People have ever claimed a right to the higheſt Antiquity (*viz.* Eternity) Or, laſtly, why Eternity muſt (when nothing elſe can) exiſt only in Univerſals and Generals, and not in Particulars, or Individuals, are all Paradoxes beyond belief incredible. If then there be a God (as it is Infallibly certain there is) and if he hath Created us, it is a Natural, and moſt reaſonable Inference that he ſhould be adored and Worſhipped: how diſingenious ſhould we be, if inſtead of ſerving him, we ſhould take thoſe

, Courſes

Courſes that are moſt diſpleaſing in his eyes
to the leaſt ſin, and the moſt minute vice
and if he muſt be Worſhipped, it is all
reaſon in the World he ſhould acquaint
how, and that we can no way know but
he is pleaſed to reveal his Will by his wo
the Scriptures; and therefore it is your
my ſafeſt way to Regulate our Devotion
and all our Actions by his Word. If
ſhould not Worſhip him according to
Word, according to what elſe ſhould we
Is it not moſt probable, that God wo
rather appoint us our way of Worſhip
his Word, then hazard us to the vain I
ditions and uncertain dictates of a fallibl
though *Roman* Church? Is it not more
to follow the Word of God than the Co
mands of Idolatrous Men, under what pla
ſible Titles ſoever they go? How far there
fore the Great, Infallible, and Maſſie m
of our dayes are out, when they are ſo im
portunate with us to ſerve God accordi
to their Fanatick Breviaries, and yet
not give us leave to Worſhip him accord
to his Word, without the imputation
Hereticks, is ſoon diſcerned by one wit
half an Eye. We Live (Dear Coſin) w
Live in Times and Places that it is but O
dinary to hear men talk in Company againſt

the

the Being of a God, and cry down Religion as a vain and Melancholy fancy; and others make as light of the Word of God as the former do of God, and therefore we had need be well principled in Religion, and know the Grounds and Reasons of our Faith against the Hussing Atheists on the one hand, and the proud and imposing Papacy on the other. To my desire that we might be so, impute this large a Harangue. And now I am sufficiently sensible how tedious I have been, how much I need your pardon, and hoping that you will grant it, you shall rest, and I remain

Yours, &c.

Appendix.

Appendix.

I AM not Ignorant of Mr. *Danye's* his Book againſt Infant-Baptiſm, nor of others about Quakeriſm, and againſt Atheiſm, that have come out ſince theſe Letters were written, which I have neither time, leiſure, nor neceſſity to take notice of, however, upon that Account, perhaps, it may be needful to add a word or two concerning each point: Concerning Infants born in Covenant, and ſo having a right to the ſign of it, I offer this Argument further, when the Jews are called (which moſt of our Brethren do believe) either their Children ſhall be the Subjects of the ſign of the Covenant or not; if they ſhall, then our Children are ſo now, and this ſign muſt be either Baptiſm or Circumciſion, but not the latter, therefore the former; if not, then it is as plain as the Sun at Noon day, that they will

will want a priviledge which they had before the coming of Christ; which was theirs before the giving out of the Ceremonial Law; and therefore no part of it, and before the distinction between *Jew* and *Gentile*, and therefore not proper to the *Jews* (though theirs) and that God will give a sign that he will offer the Covenant, or the Grace of the Covenant of Grace to some more or sooner than others, or that he will enter them into any part (though but the outward) of it, is (one would think) a great priviledge. And whether this piece of Superstition may not be an Obstacle and hindrance to the Conversion of the *Jews*, as at this day the Idolatry of the *Romanists* is, I leave it to the judicious, and unprejudiced to consider.

For the further obviating that trite & plausible objection, *What Command have you for Infant-Baptism? Bring me one plain Scripture Precept for it without Consequences; is not Believers Baptism plainly Commanded Go, and Teach all Nations, Baptizing them?*

1. Take notice, that it is granted by us that Believers Baptism is clearly Commanded, but not that onely: Infant-Baptism is no less so, we are for Believers Baptism, and onely for that in the same Case that

Christ

Christ and his Apostles were, if the Go
were Preached amongst Heathens, or
like, but (supposing the Text to be und
stood in their confined sense of Men
Women, or Believers only) our case
not the same now; and therefore the A
ment will not hold. But,

2. Here is no plain Command for B
tizing *Men* and *Women*, no, nor *Belie*
without a Consequence, for here is no m
tion of *Men* or *Women*, or *Believers*;
some such Argument must be framed,
we must draw some such Consequence
Conclusion as these; *onely they that ar*
pable of being Taught, or onely those tha
ceive the Teachings of Christ and his
sters are to be Baptized, but Men and Wo
or Believers onely are so, therefore they
are to be Baptized. And now, my go
Friends, where is your *Plain Scriptu*
Proof for the Baptizing of *Men* and *W*
or *Believers* without Consequences? C
if you could produce it for that, were
them *onely*; we desire leave therefore
your further Conviction (if you pleas
to retort your question upon you, where
your *Plain Command?* Answer it, if
can, yet,

3. I humbly conceive that Text, *M*

2

19, 20. is a plainer, and more direct Command for Baptizing Children than Men and Women, which (besides that the meaning of it (if my former assertions should not hold) seems very fairly without any wresting and distortion of it, to be this, *Before my Coming you have given Circumcision the then Sign of the Covenant, to the Jews, and their Children; so now give Baptism (which I appoint for the future to be a Sign of the Covenant,) to the* Gentiles (*all Nations*) *upon their accepting of the Covenant (which the Jews reject) and to their Children.*) Besides this, I say, I attempt to prove thus. That place which Commands Baptism before Teaching doth not directly and plainly Command Men and Women to be Baptized, for they are to be taught before they be Baptized; but this doth so. Baptize, in the 19. *v.* and then Teach, in the 20. *Matthew* Teach by Instructing, and our Brethren know very well, for they contend that the *Teach*, in the 19. *v.* is not rightly rendred, but should be Translated *Disciple*, (*μαθητευσατε*) or make Disciples, or Scholars; now, we know Children are sent to School, not because they have Learnt, but that they may Learn, they are truly Scholars as soon as they are entred into the School,

School, and given up to the Care and
ition of the Master, before they have le
a Letter: so Children are entred into
Church of Christ, (and Baptism is, a
were, their entrance-money) before t
learnt any Lesson, when they are solem
given up, and devoted by their Parent
Jesus Christ; and if it be granted that
fants may be Baptized as soon as they
capable of Learning any of the Comm
of Christ, and so may be Scholars indee
this grant will over-throw our Bapti
Brethrens Opinion. See here therefo
my good Friends, a plainer Command
the Baptizing of Children than you h
for Baptizing Men and Women.

Concerning the Second Dispute, it m
be thought I am too tart, and Satyrical
gainst the poor *Quakers*; if I am so
where, I desire to be understood of the se
sorious, the wilfully Ignorant, the hau
ty, the perfect of them, such as that
king Pope, *George Fox*, with whom it is
impossible to Write calmly and Christi
as it is to Write Sense. I have a gr
deal of Charity for many of those Peo
who walk according to their Light, and
not tainted with the *Socinian* Mysteries
the Trade; such I hope there are among
the

; and I am for Union, even here alſo, to keep up an amicable correſpondence with them, that we may Live civily and friendly together like Men and Chriſtians, without damning, infeſting, and railing at each other.

I know the Ingenious and Nobly-deſigning Author of the *Middle-wayes* hath ſtudiouſly attempted a Reconciliation between us about Perfection: but I fear they will not be content with an Allowance of an Evangelical, unleſs he grant them alſo a Legal Perfection; againſt which my Arguments and Diſcourſe about that point altogether militate.

I muſt add one word further, with Reſpect to the Second Letter, againſt Atheiſm, and particularly concerning the Eternity of the World, which I take to be the ſureſt and ſtrongeſt Refuge of the Atheiſt, if he can maintain it; and for this reaſon I am apt to think the new Philoſophy hath not obſerved ſo ill of Divines as the Old; but really merits more civil entertainment than it uſually meets with: it being much the eaſier Province to prove that the World is not the Product of the Concourſe, or jumblement of Atoms, than it's Non-Eternity againſt this grand Fancy of the Atheiſt, I

offer these two Arguments. *Ad Hom-*
nem.

1. That which is imperceptible, (not
be perceived) by the Senses, is not, b
the Eternity of the World is imperciptib
neither to be seen, felt, heard, nor sm
if the former Assertion be false, then d
the Atheists great Objection against the B
ing of a God, or a Soul falls to the grou
if the latter be true, then oh you Atheist
Clubs, where alone is the constant R
dence of Wit. Oh, you that are the g
and onely *Wittists* of the Age, you that
so long ago engrossed to your selves all
son, and had the Monoply of all Ingenu
for Love (who is your onely Deity) I
for Loves sake, produce one of your g
Raciorinoso's, some Mighty *Leviathan*
Reason, (for you are all so;) some p
found Admirer of Dame *Nature*, your L
ving Mother and Mistress too, that shall
refragably demonstrate the Eternity of
World by *Sense*, and tell us boldly,
bravely (for that he may as well as th
there is no God) that he hath often se
(and admired we may be sure) that g
Beauty, *Eternity of the World*: and he
her play the most melodious Musick th
ever was heard. If there be any other Pr
cip

ciple of Reasoning besides Sense, what is it? How came we to have that knowledge that never came by our Senses, (I mean, by being the Objects of them) or those Notions which we are sure Sense could never teach us? What reason can your *Witnesses* give, why she should not have an insensible, or immaterial Principle of discerning, as well as a material, or corporeal Principle of *Sense*, or perceiving by the Senses. But if you will needs have it so, that there is nothing but what is seen, and nothing else is to be believed to be: then produce the Eternity of the World, and let us also see and admire her.

2. If the World be Eternal, all the parts of it are so, or some parts onely: not the former, for we see Living Creatures which are it's Noblest-parts, have their Beginning, not the latter; for if any parts are Eternal, the chiefest and best parts, and for whose use the World is, are so. But this is false. Man, who is the Noblest part, we see, step into the World, and dye before our Faces. We see him both begin and end his Life, and are therefore sure by the Atheists one Arguments of sense, that he is not Eternal. And the Atheist is very well satisfied that there is never a Being better than

himself. We see no man comes into the World without a Cause, nor can there any Reason given, why any one man should be without a Cause, or Eternal, and not so; there is no such thing as Humane Nature, out of an *Individuum*, or a particular Person; and therefore Man, or Humane Nature could not be Eternal by any Succession of Men, or Humane Nature *un individuated*; if then there be no Humane Person or *Individuum* Eternal, Humane Nature cannot be so; And if Man was not Eternal, to what purpose should the Sun, Moon, Stars, or Earth be so? Since we see plainly that all these things are (however it comes about) for the use of Man, since the chiefest and Noblest parts of the World which we do know are temporal, and have had a beginning; why may we not conclude that those things we do not know are so too, and did we but know them as well as we do these, we should as little dispute whether they had a beginning, as we do now whether Men, Beasts, Cities, &c. have. The Father is Eternal (without Beginning) to the Child, because he was in the World before, and he did not see him come into it. The Atheist, because God made and Furnished a World for him before he came

him, disputes against God, and because the World was before him, he will therefore needs conclude, that it was always. How much more would he have been displeased if God had made him when there was no World, and sent him into a naked *Nothing*. The World then is not Eternal, and if it be not, then it is made either by a fortuitous concourse of Atoms, that is, by *Chance* or *Fortune*; or by an Infinitely perfect, powerful, and wise Being, that is, by God, not by Chance or Fortune, for that is nothing; there is no such thing in *Rerum Natura*, and can we imagine all things to be made by nothing? If not, then God made the World, and he will as surely judge it.

I have now done; only give me leave, I pray you, oh you Protestants of differing Judgments, most especially Presbyterians, Independents, and Anabaptists, though you differ in Matters of Church-Government, or about the Timing or Subjects of Baptism, yet in the Name of the Eternal God let me beg of you, Cement, Cement, Love one another more, bear with one anothers Ignorance (we all know but in part) and pardon each others Imperfections. Cannot you have different apprehensions of the things of God, but you must dishonour

him,

him, disgrace Religion, disparage Holine
and envy one another? What means you
so great absenting your selves from one an
thers Meetings? Why must you have on
ly such Preachers of your own Party
Preach at your Lectures, and not some
all? Why when Doctor or Minister such
one comes up, and severally; his Auditors
especially Ministers, of his own Party on
ly? And why again, when Doctor or Mi
nister, such a one comes up, the Scene
changed, and behold, a new set of Faces
Doth not God bear with your Ignorance
and will not you bear with one another
Doth not he Love you, though he very w
knows that you neither know, nor do wh
you ought? And cannot you do the sam
for one another? It is dreadful to thi
what heats, and heart-burnings! what Je
lousies and surmises! what scorn and Co
tempt! what Reproaching and back-biti
vilifying & defaming there is amongst yo
one against another! Will you never leav
these things? Or could you have thoug
ten or eleven years ago when you Praye
Preached, and heard together in crowde
Corners, when you mourned and Fasted to
gether, when you bewailed together the sin
of your Prosperity, your Animosities, you

con.

contentions, Pride, and self-interestedness: oh, could you then have thought, or would you have believed, if one had told you that so soon, within so few years, you would have stood aloof off, and looked askew upon one another, as now (God and the World knows) you do? Have you forgot, and have you already forgot when the Almighty saw your Tears trickling down your Cheeks for your Divisions, when he heard your Promises, your Vows, that you would Reform and Unite? And have you so soon broke all? will you yet return, with the Dog, to his Vomit, and lick up your bitter choler one against another, and then Vomit it up again in each others Faces? Is this the course you intend always to take? Will you always run in this dreadful Round, this Devilish Conjuring Circle, and raise yet more storms upon your selves? Will you go on to wrest yet greater Judgments out of the hands of God's Mercy upon your selves, your Nation, and the so rented, torn, and divided Church of God? will you never have done biting, and back-biting each other? I know you do sometimes confess these your divisions, but alas! what will that avail, if you Reform not? I know too you sometimes Preach and Pray, and Discourse, and

that

[illegible]

[illegible] Quest[illegible]

[illegible] Character of the Non-Conform[illegible]

[illegible] Liberty they have the more they will [illegible]

[illegible] one another? If this be Non-Conform[illegible]

Lord deliver every good Christian [illegible]

long to be buried together into Prisons [illegible]

no place Unite you, but a nasty Dungeon [illegible]

thing Soldier you but Persecution? Oh bew[illegible]

ware, you provoke not the Almighty God to [illegible]

again; the next time he may Chastise you wi[illegible]

gots, with Scorpions, with Devils; and do not [illegible]

if once you are under Hatches again, that a [illegible]

loguing sighs, Prayers, or Promises shall endeav[illegible]

you may e're long if you know not how soon [illegible]

ing Pennance together in Bruton Lindo's, [illegible]

together under the sad Yoke of their Pressing [illegible]

tics, and harrassed with their unmerciful Mo[illegible]

nes. Nay, who knows but you may e're long [illegible]

haled together into Heaven out of a fiery Ch[illegible]

Faggots? And is it for you thus to stand at a [illegible]

from, thus to gnaw and bare one another? A[illegible]

not you Preach, Pray, and bear together? G[illegible]

bid! Ah! my Brethren, if you have any [illegible]

God, who is by these things dishonoured, [illegible]

derness for your own Souls, that are by [illegible]

so much hazarded; any pity for the distressed [illegible]

of God that lyes bleeding; any Compassion [illegible]

Native Lord that is e'ne quite Ruined [illegible]

any regard for your Posterity, follow and follo[illegible]

other Unity; if you will not, the Lord be [illegible]

to me!

FINIS.